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WEEKLY REVIEW.

—Surprise has been expressed that Mr. Moody should have taken pains to secure that his addresses should not be reported and published. The thing admits of very easy explanation. Mr. Moody is not a pastor but an evangelist, moving about from country to country, from city to city, and repeating in the city to which he goes, substantially the same discourses that he has delivered in the place he has just left. The very fact that God has been pleased to use these discourses in the conversion of sinners is a reason why Mr. Moody should continue to use them. But it is evident that he will be likely to preach them more effectively, if his hearers have not previously been rendered familiar with them by the press. Mr. Moody prefers that the press should not anticipate him in his discourses, but leave him a *tabula rasa* to work upon when he enters upon his services in a place.

—When a man begins to be used of the Lord in turning sinners from the error of his ways, many persons are immediately seized with a desire to say some malicious thing against him, and the more difficult it is to find accusations that may be maintained the more are people stimulated to imagine things to lay to his charge. Among the things trumped up against Moody and Sankey, is that they are interested in the sale of cabinet organs, and are making lots of money by the sale of them. Somebody who has these for sale, and advertises them, to draw attention to his advertisements heads them with the names of Moody and Sankey. This is considered testimony enough, and so the railing accusation appears in print and is caught up and carried on the wings of the wind to the ends of the earth. Moody and Sankey made haste to deny this impeachment; but that makes little difference: if it is not true, it none the less answers a purpose. So the *Indian Statesman* republishes the charge in last Sunday's issue. We do not suppose that the *Statesman* considers it a very great sin to derive profit from the sale of musical instruments; the gravamen of the charge is in this that Mr. Moody's preaching of the Gospel is a means of advertising the organs.

—We extracted lately some very sensible words by Dr. Druitt of Madras. Here are some more words of his, not quite so sensible:

"If Teetotalism simply made people sober it would be an incalculable benefit. But it does not. Instead of the excitement of drink; it provides its converts with what is a model of the most popular and mischievous forms of religiosity. The Sinner of yesterday becomes the Saint to-day, and to-morrow he begins to preach and abuse all who will not utter his Shiboleth."

It seems a very sad thing that "the incalculable benefit" mentioned above cannot be secured without the development of the most mischievous form of religiosity. For example, suppose that Dr. Druitt, animated by a sincere love to his fellow-men, and willing to deny himself, that he may help to guard them by his example from the greatest of curses, should become a total abstainer, and an advocate for the same thing in others; what is there to necessitate him to couple this with the most mischievous form of religiosity? We are to infer from what he says that while total abstinence from intoxicants is calculated to be an incalculable benefit to society, all that adopt this beneficent principle adopt at the same time some most pernicious form of religiousness. But the fact is that men of the most diverse views in religion are total abstainers. Under Father Matthew vast numbers of Roman Catholics took the pledge. There are a great many abstainers of infidel views, and some of the most zealous lecturers on total abstinence lose no opportunity of attacking religion. In all the Nonconformist bodies there are total abstainers, and in the Church of England, especially of late, there is a movement in this direction and many clergymen are joining it. It is a pity that Dr. Druitt is not more explicit, and does not describe to us this popular and mischievous form of religiosity which so certainly develops itself from the beneficent principle of total abstinence. This is a matter that concerns ourselves, for the writer of this has been a total abstainer from the time when he learned that the Bible was really a revelation of God's will to man. Perhaps Dr. Druitt's opinion regarding religious matters is not of so much value as his opinion in medical matters. In the days of Annas and Caiaphas, high-priests of the Jews, there was what was called "a popular and mischievous religiosity" and the Teacher of it was He that overthrew the tables of the money-changers in the temple. This people that know not the law, are cursed, said the wise men of the day.

—We are told that the Society for the Prevention of Cruelty is doing good service in Bombay. The bullocks are beginning to have a good time of it. Does God care for oxen? asks Paul in one of his epistles. Now God *does* care for oxen, and many of the Mosaic regulations were intended to guard them against ill-usage. But what Paul means to say is that God cares not merely for oxen, but for his faithful servants.

—At the Exeter Hall Noon Prayer-Meeting, March 15th, Mr. Moody said:

"He had heard from Liverpool that the religious awakening is extending there—in fact, had only just commenced. Large numbers of young men were meeting nightly, and he believed that 1,000 people had been converted in that town. The prayers which had been offered for London were answered, and thousands were waiting to receive Christ. The Earl of Cavan read a letter from Glasgow to the effect that one day had been devoted to prayer for London, after which he prayed for both London and Glasgow. Mr. Hogg spoke of the great lack of Christian people attending the inquiry meeting to deal with inquirers. Mr. R. Paton told of the manner in which the movement was reaching all classes of society. The Rev. R. W. Dale, of Birmingham, made an earnest appeal to those present to take part in the inquiry meetings. Christian people in his own congregation who shrank from this work were now entering upon it most earnestly. He said the number of converts in Birmingham was much larger than had been anticipated, for he was constantly receiving the names of persons who had not had the courage to apply for tickets for the meeting held by Mr. Moody after he had left the town. He had seen a large number of the converts individually, and his testimony was that he had very rarely met with more definite evidence of the presence and power of the Spirit of God in the hearts of men than he had seen in the case of these converts. There was a great deal in the phrase he had invented, "The typical Moody convert." With some converts the dawn comes, but the daylight lingers, but it was not so with the recent converts. He did not see that there would be more failure among these converts than among those produced by their own ministry. Indeed, he thought they were likely to stand better, for they had got the idea that to keep in the way of righteousness they must be kept by the power of Christ and the grace of Christ in which they were taught to trust. It had been asked, would not people find their own services uninteresting after those conducted by the evangelists? All they needed to do was to make their singing more hearty. The movement had not only touched the religious community, but those outside their churches. A gentleman then gave an account of a great revival of religion at Leeds, although Messrs. Moody and Sankey had not visited that town. Mr. Edwards having offered prayer, Lord Radstock spoke of a revival in the south of Russia

—In harmony with the views enunciated in his recent Charge, the Bishop of Bombay gave expression to the following sentiments in a Conference of Church of England clergymen held here about the same time:

"We cannot forget when we are disposed to make some excuse for departures from a true polity, that the condition of those who have departed is almost everywhere bad. Non-episcopal Protestantism is almost every where corrupt." "In England and America there is life in the Protestant sects because of the life of the English Church, but on the Continent Protestantism as a whole is not respectable."

We quote this as a curiosity. What an extraordinary conception of the religion of Christ must he have who believes that the presence or absence of a bishop determines the question of a church's purity or corruption! The question is not, Is Christ crucified preached among you? Is the word of God studied among you? Is the favour of God of more account to you than the favour of the world? Do you provoke one another to love and good works? Are you actuated by Christian charity? These are not the questions to be asked. But, shortly and simply, Have you bishops? "In England and America there is life in the Protestant sects because of the life of the English Church." What is life? The answer would seem to be, Respectability.

"On the Continent, Protestantism as a whole is not respectable."

—THE *Athenæum* says: "With assiduous cultivation, Mr. Sankey's voice might have been turned *to good account* as an opera-singer." Indeed!!

—WE have the pleasure to announce the arrival of Mr. W. O. Ballantine, M. D., who, with Mrs. B., has come to labour in connection with the American Marathi Mission. Dr. Ballantine is the second son of the late Rev. H. Ballantine of Ahmednuggur, three of whose daughters, married to missionaries, are already in the field.

The *Dnyanodaya* says:

"Dr. Ballantine will probably be stationed somewhere in the Ahmednuggur district, and carry on evangelistic work in connection with his medical practice. Considering his thorough preparation as a physician, and his knowledge of the language of the people of this country, we anticipate a very profitable and successful work for Dr. Ballantine, and we assure him of the sympathies and prayers of all who love God, and who labour for the redemption of India."

—THE Union Prayer Meeting last Wednesday was well attended. The Rev. Mr. Boyd presided. Rev. Messrs. Harding and Bowen, Captain Oldham, Major M'Causland, Mr. Waller and others took part. There was life in the meeting. The meeting will be held at the same place and time for several weeks to come.

—THE Rev. Sholto D. C. Douglas is now preaching in Mazagon, in the P. & O. Co.'s Library.

—SPEAKING in the interests of India, and of the Baroda people especially, we do not hesitate to express our satisfaction with the decision of the Viceroy regarding the Gaekwar and the State lately governed by him. Though not officially declared at the time we are writing this, it is understood that the decision is to this effect: Malharrao is deposed; the elder Maharanee is allowed the privilege of choosing an heir; the Government is to be conducted by Native Agency presided over by a European Commissioner. The late Gaekwar has already been removed from Baroda by special train, and is now on his way to Chunar in the N. W. Provinces, where he is to be kept for the present.

—WE have been favoured with a copy of the Report of the Basel G. E. Mission in S. W. India for 1874. There has been an increase in the number of church-members of 330, raising the total to 5,057. We hope to present our readers with extracts from this Report shortly.

OUR readers may be interested in the following extract from a letter of the Rev. A. N. Somerville to his congregation in Glasgow, dated Cawnpore, January 30. We find the letter in the *Times of Blessing*.:—

"Before I commence work in any place, I have a private meeting of ministers and Christians. I tell them my objects and methods of procedure; let them know that I come out without denominational ties; wish to be the friend of all classes and churches, and to receive aid from all; that if the ministers and Christians will help me, I shall hope to succeed, but if they hang aloof there will be risk of failure. I have been welcomed on every hand, and have received much brotherly sympathy and co-operation. Indeed, one of the happy accompaniments of my ministry here has been the drawing together of ministers and churches of different sections of the Church of Christ. It is only from what is called the High Church Anglican brethren that I receive little aid. In a letter of this kind I can tell you little of my work. I hope you see notices of my movements in the newspapers. The *Christian*, *Times of Blessing*, the Edinburgh *Daily Review*, kindly mention me, I observe from the papers and letters sent to me. I landed in Calcutta on the 30th November 1874, my ordination-day as your minister in 1837; and I write to you now on the 30th of January 1875, which, I may notice, is my *sixty-second* birthday. During the sixty-one days I shall have held 155 meetings, including two visits to military hospitals; so you will see I have really no time for correspondence, or even to write letters to you. I must rely on your kind forbearance in this as in other things. I have told the people in India that I have no salary, and will accept of none for this mission service, and that my own congregation in Glasgow are to be regarded as pecuniary benefactors of India in this respect."

The average of two and a half meetings a day has been kept up by Mr. Somerville until the present time.

THE *Friend of India*, treating of The Antiquities of Orissa, extracts from Baboo Rajendralal Mitra's work on this subject, as follows:

"In describing the merits of Orissan art I must not forget to notice the despicable taste which the artists have displayed by making some of their figures most disgustingly obscene. By this I do not refer to their nudity, for, as justly observed by Professor Lübke, 'the task of sculpture is to conceive man in his full natural beauty. Hence the nude figure in its strictest sense is required. The perfect harmony and beauty of the whole can only be displayed in the unclothed form.' This canon has been more or less accepted by artists and men of taste in every age and clime, and the Uriyas have rather evinced a true sense of the proper sphere of sculpture by chiseling the nude, and not thereby given offence to good taste. But they have added thereto certain licentious representations which do not admit of description. Their number is small, and they by no means enter into the general scheme of ornamentation of the temples; but there they are; and their existence cannot but offer a violent shock to all modern sense of propriety and decency. I enquired of many learned pandits at Puri, as to why such offensive figures had been allowed to desecrate the sanctuary of the Divinity; but they could tell me nothing worth hearing."

The Baboo summons Voltaire to his aid, in the endeavour to find some lofty explanation. "There is no creed known in this country which does not condemn vicious propensities as hateful." Why beat about the bush for some refined explanation of this fact? It is far from being exceptional. Is there no obscenity in the books esteemed sacred in this country? Consider simply the history of Krishna, the sect of the Wallabhacharyas, the Maharajahs, divine incarnations to whom the devotee must surrender not only his property but his wife, consider the thousands of women married to Khundoba and other gods and carrying on a life of consecrated prostitution under the shadow of the shrines, consider the Holee festival—when the vilest obscenity that the mind can conceive is religiously poured from the lips in the hearing of women, consider such festivals as that at Yelamma, in the Southern Maratha Country, where men and women have been accustomed to dance together in nudity, consider these and similar things in existing Hinduism, and the absurdity of trying to find some profound and creditable explanation of the obscene sculptures of Jugonnath, will be evident. The true explanation is found in Romans i. 21—32.

Baboo Rajendralal thinks the Colossus of Rhodes was probably no other than a gigantic figure of Rudra (Shiva.)

"Coming to the character of Uma, the mother of the Universe, Baboo Rajendralal Mitra detects her in Lakshmi and Sarasvati, but not only that, he recognises her in Isis, Juno, and Venus."

We wish that this identification of Hinduism with the religions of Ancient Greece and Rome might be exhibited in such a way as to bring home to the mind of the ordinary Hindoo the fact that the best part of his religion was conquered from him fifteen centuries ago by Christianity, and that the ancestors of Europeans were not essentially different from modern Hindoos in their religious ideas.

"Furthermore he does not hesitate to declare that "'the mother of God' of the Mariolaters is no other than she. The eight divine mothers of the Tantras are invariably represented each with a child on her lap, and are the exact counterparts of the 'Virgin and Child' of European art." A quotation is then given from Inman: "In the Cathedral at Moulins; at the chapel at Loretto; at the churches of the Annunciation, St. Lazars, and St. Stephens, at Genoa; of St. Francisco at Pisa; at Brisen in the Tyrol, and in one in Padua; in St. Theodore at Munich; in the cathedral and the church at Augsburg; in the Borghese chapel of Maria Maggiore; in the Pantheon, and in a small chapel of St. Peters, are to be seen (in Augsburg as large as life) a black virgin and a black child."

The Romish conception of the Virgin and Child, the former worshipped as a goddess, is not of Christianity, but of the religions supplanted by it, just as the Carnival has taken the place of the ancient Saturnalia.

THE Report of the Bombay Auxiliary Bible Society for 1874 gives the following particulars: Issues, 9,243; proceeds of sales, Rs. 2,314; contributions, Rs. 2,898. The Report says:

"Those who are intimately connected with work of this nature, and come in contact with its inner machinery, can hardly bring themselves to regard mere figures as in themselves a satisfactory evidence of progress or of awakened interest. There are other indications more reliable than this, by which a spirit of inquiry, when it is aroused, will make itself known; and until we see these signs—and let us confess that at present we do not see them—we must not be surprised if our yearly issues remain stationary, or show but little signs of increase on former years."

It is possible that measures might be taken to increase the issues; but what the Society aims at is not merely the distribution of thousands of copies, but such a distribution as is likely to be attended by a profitable use of the Scriptures. We are not of those who believe the general distribution of copies of the Holy Bible must precede a spirit of inquiry; we believe it will follow it. The spirit of inquiry is generally awakened in connection with the preaching of the word, and the exhibition of the power of Christ in transformed men and women. The word of God preached; the word of God shown; *then*, the word of God read.—The former system of Colportage was much preferred by the colporteurs to that which has been lately adopted; indeed, they refused to continue to serve the Society on the new terms. This does not, however, convince the Committee that an abandonment of the old plan was not advisable.

"Colporteurs and Mission agents do their best to circulate the Holy Scriptures wherever they seem likely to accomplish any good; but then this is not unfrequently regarded as their business, and Scriptures thus circulated may, to some extent, have less influence through the motives for the circulation not appearing disinterested. But if the laity, men and women, would seize opportunities as they present themselves of giving, with kind words and prayerful hearts, the Scriptures in English or the Vernaculars to those with whom they come in contact who have them not, how many might be thus reached who are beyond the pale of any other Christian influence."

Yes, this is what we want; more of voluntary agency, the labour of love. If

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there was a depôt of Scriptures in every Mission station, and every Christian Native or European supplied with copies to be given away in cases of real interest, or sold, we should expect more fruit. We regret to see mention made of the death of Faquirchand, one of the most successful and zealous colporteurs of the Society, after a service of 12 years. He was in connection with the Irish Guzerat Mission.

LET us venture the anachronism and imagine that newspapers were published in Palestine in the days of Jesus of Nazareth. For instance, there was the *Daily News*, the *Jerusalem Times*, the *Gazette*, the *Spectator*. The editors were mostly Sadducees; but there were some well-connected Pharisees on the staff. Here in the *News* is a leader about the miserable Galilian delusion. In this copy of the *Times*, under the heading of local intelligence, there is a notice of the arrival of Jesus of Nazareth in Jerusalem, whom some of the deluded rabble take to be the Messiah, and there are some very witty remarks about the ass on which Jesus sat, as also about the children in the temple crying Hosannah. "This was evidently intended to be a grand affair, and if kingdoms could be overthrown by the shouting of the rabble, it might have caused the authorities some embarrassment. The police behaved exceedingly well. Surprise has been expressed in certain quarters that after the official notification, requiring those who were acquainted with the whereabouts of this person, to give information of the same to the authorities, he should have had the boldness to enter the city publicly. We suppose the explanation to be that he was deluded with the belief that he had a large number of adherents at the capital. We need not inform our readers that not a single member of the Sanhedrim took part in the procession, nor indeed did any person of distinction honour the occasion with his presence. Some tact and judgment will be needed in dealing with this movement, and it may perhaps give some little trouble before it is finally disposed of; but our readers need be under no apprehension regarding the final issue. The movement is already in a state of collapse. It is almost too ridiculous for serious notice." After the day of Pentecost, another leader would give some account of the "disturbance" that took place on that day, with pen and ink sketches of the fishermen Peter and Andrew, John and James, closing with a friendly word to them to make their way back to the Sea of Gennesareth and resume their former vocation as soon as possible. Some specimens of their Galilean dialect would be appended to show the absurdity of endeavouring to introduce a new dispensation by these illiterate men. Under the head of "Court News" the *Post* would have a very flattering notice of King Herod, and in a conspicuous place would favour its readers with the account of a grand gala day in the Hippodrome. Our readers can easily go on with this flight of fancy, and fill up the imaginary columns. "O righteous Father, the world hath not known thee."

THE single grain of wheat, picked up as it fell from the Prince of Wale's hand at Reading, by Mr. Deller, of Newbury, five years ago, has grown to such an amount as this year to be drilled into sixteen acres of the Prince's farm at Sandringham.—*Court Journal.*

The light-house keeper on the coast may never know the full extent of the evil wrought by his neglect and sloth. Not so with you. You must meet your victims at the last great day, and answer for your neglect.—*M. E. W.*

The Bombay Guardian.

SATURDAY, APRIL 24, 1875.

FAITH, NOT FEELING.

THE life of faith is the life of God in the soul. When I am weak, says Paul, then am I strong; when I give up the idea of my own ability, the door is opened for the power of God to come in, and that which, of myself, I could not, I am enabled to do by the grace of Christ. But a mistake into which many allow themselves to be betrayed, is to seek in their emotions the evidence of Christ's gracious power in them. Their heart is to be to them a beautiful lake reflecting the azure skies that over-canopy it; and they are to sit and gaze into its pellucid depths, and admire the peace of God that has taken possession of them. But this is not at all the aim of the Spirit of God, in his advent to the heart of the believer. The saint does not *see* the glory of God in himself; he sees it in his brethren, and they in him. The grace of God manifests itself not in self-contemplation, but in all the activities of a Christian life. But even if we were able to take knowledge, directly, of the work of the Spirit within us, it would be altogether contrary to the laws of the Spirit's operations that we should rely upon these experiences as a basis of faith. Now it is just this that men are betrayed into doing. They know that if they have faith, they will have spiritual guidance, and they look to see *if* they have this, and look for it in their emotions, in conscious love, overflowing joy, in what they call a spirit of prayer, great freedom and copiousness and liveliness in prayer. To speak for a moment with reference to this latter matter, it appears from Romans viii. 23, 26 that the Spirit of God often manifests his presence by taking away the power of utterance in prayer. "We groan within ourselves; we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered; and He that searcheth the hearts knoweth what is the mind of the Spirit." We have italicized an "if" in what we just said, and this gives an indication of the error in the case. True faith takes God at his word, accepts his statement, and has done with contingency. Should you say, A friend of mine, of unlimited means, has heard of my need, and has promised that I shall have £100 before 12 o'clock to-day, and *if* the money comes, I will know that he is as good as his word. Ah, you do not now know that he is; you are not certain of your friend's faithfulness; it is just possible that he may turn out a liar. This is what that *if* means. And in like manner when you say, *if* I have certain exercises I will know that God has fulfilled his promise, you are really waiting for something in addition to the word of God, to enable you to believe. This is not faith; and if you obtained confidence on the ground of certain experiences, this would not be the faith that God demands of you.

Peter had much liveliness of feeling, and building on this, he said: Though all men forsake thee yet will I not forsake thee. Our Lord, after his resurrection, gave Peter a threefold opportunity of declaring his love to him, and each time putting aside the verbal answer, said to Peter, Feed my lambs. There were believers scattered in all the towns and villages of Galilee, whose faith had sustained a terrible shock by the tidings of Christ's crucifixion. What blessed words of cheer could Peter have taken to them, by telling them that Jesus had risen again and that he had seen him, and that his death on the cross was the most important part of his work! When Jesus rose from the dead, the angels sent word to the apostles through the women, and so also did Jesus himself, that the disciples should hurry away back to Galilee, for they should there see their risen Lord. If the disciples had believed the report concerning Christ's resurrection, they would doubtless have obeyed this command, and hurried back to Galilee, to reassure the drooping faith of many believers and gather them on a mountain top to see their risen Lord. But their unbelief kept them in Jerusalem until Jesus had appeared in the midst of them. And now, having returned to Galilee, what do they? Peter says, I go a fishing; and the rest say. We go with thee. Our Lord now seems to say to Peter, Simon, son of Barjona, art thou still looking to thy emotional experience for evidence of thy love to me? Dost thou not know that love is not in word but in deed? Thy acts must speak for thee; unselfishness, self-denial, finding thy happiness in doing good to others, this is love to Christ.

The same lesson is taught us by the Saviour in Matt. xxv. 31-45: "Inasmuch as ye have *done* it unto one of the least of these my brethren, ye have done it unto me." Again, in the letters to the seven churches, it is always, 'I know thy works.' Writing to the church of Thyatira, he says: "I know thy works, and charity; and service, and faith; and thy patience and thy works." That is, I know thy works and the love they express; I know thy service and the faith from which it springs; and I know the works in which thy patience finds expression. If ye love me keep my commandments. God is not unrighteous to forget your work and labour of love.

It is not then by introspection, or by getting ourselves made beautiful in our own eyes, but by yielding ourselves to Christ that his love for others may find expression in our consecrated lives and Christian activity. We believe in his love because it has been embodied in everlasting and unquestionable facts; because he has died for us and now offers us the Gospel; we recognize it as the greatest of all verities, without any *ifs*. We know that we have passed from death unto life, because we love the brethren. We pass from death unto life, when we cease from self-trust and take Christ by faith; and we know that Christ's love is with us, not by detaining it to look at it, but by doing the will of Jesus. The Spirit witnesseth with our spirits that we are the children of God, by causing us to find our pleasure in promoting the welfare of others.

Nothing in the world is so certain to induce a morbid habit of mind, as this scanning of the heart for tokens that the Spirit of God is with us. We were not made to look in upon ourselves. It is easy to go crazy in this way. While you are looking at your heart, you hinder it from being a true heart, keep it back from its proper work. When Jesus commanded the lepers to go and show themselves to the

priest, it would have been a great mistake on their part to begin to scan their bodies for evidence that the leprosy was taken away. No, lepers as they were, they started to obey, and made their way rapidly to the priest, assured that the leprosy would leave them before they reached him ; and it was unto them according to their faith. Christ, in like manner, declares that his grace is for all who are willing in all things to be controlled by it. Faith, having brought us in self-abandonment to the feet of Christ, assures us that he will be with us in all that is to be done or suffered, and we assume that it will be so, and confidently expect to find him working in us to will and to do of his good pleasure, to find him with us in all that practically belongs to the Christian life. The tree lives by its roots, but the roots are for the most part hidden.

PAUL, THE CHRISTIAN'S PATTERN.

VII.

"WHAT wilt thou have me to do ? Such was the question that Saul of Tarsus addressed to Jesus as soon as he had recognized him as the one whose effulgence had smitten him to the ground near Damascus. Jesus sending Ananias to the humiliated persecutor, said, I will show him how great things he must suffer for my name's sake. Paul would have panted to *do* great things ; Jesus would teach him to *suffer* great things. Writing afterwards to the Corinthians, Paul says, The signs of an apostle were wrought among you in all patience, and signs and wonders, and mighty deeds. First, all patience, then mighty deeds. That he might be a trusty weapon in the hand of the great Captain, it was necessary that he should be subjected to the action of fire ; his own will had to be subdued into complete harmony with the Master's ; he must be thoroughly weaned from confidence in his own wisdom. His impetuous spirit might be content to find some *new* sphere for its manifestation, but the trial was in being simply frustrated, and let the slower processes of God accomplish the end required. Paul, by the grace of God, was enabled to learn this great lesson of patience perfectly. He gave himself to the contemplation of the last days and hours of Jesus ; meditated upon the sublime patience of Him who was as a lamb led to the slaughter, and who when he was reviled threatened not, when scourged, spit upon, mocked, was as a lamb dumb before her shearers, though he had the power each moment to place himself at the head of twelve legions of angels, 60,000 angels, each of whom was mightier than the greatest of all earth's armies. We may imagine Paul, finding himself in the company of some one who had witnessed these closing scenes in the life of the Messiah, putting question upon question, and getting each particular fully before his mind's eye ; or poring over the details as they were presented in some of the narratives of Christ's life and death which had been already written (Luke i. 1). Here were all his ideas of greatness confounded and revolutionized. By faith, he was enabled to join himself to Jesus, go through these scenes and be crucified with him ; so that he could afterwards say, I am crucified with Christ. Yes, he learned, at the cross of Christ, to die unto the world, its threats, its promises, its bribes, its honours, its all. If any man serve me, let him follow me. Paul was determined by the grace of God to follow Jesus, and made up his mind to let patience have her perfect work.

The accounts of the apostles given in the Acts, are very brief and sketchy ; picture succeeding picture, with sometimes years between. We are told in Acts ix. 23 that the Jews sought to kill him, and watched the gates day and night. Then the disciples let him down from the wall in a basket. He afterwards went to Jerusalem, and saw the apostles. But in Galatians i. Paul says :

" When it pleased God to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood, neither went I up to Jerusalem to them who were apostles before me ; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days : but other of the apostles saw I none, save James."

This visit to Arabia is not mentioned in the Acts. We read in Acts ix. 23, " After many days were fulfilled, the Jews took counsel to kill him." The period embraced in the expression doubtless included the period of Paul's visit to Arabia. Before the feeling of hostility towards him had reached the point of white heat, he went to Arabia. Palmyra (Tadmor) a famous city of that day, lay some distance to the east of Damascus, in the most northern part of Arabia, and Paul probably went thither and to some other places in that neighbourhood, and preached Christ to the Jews whom he found there. Possibly, Andronicus, his brother-in-law, who was in Christ before him, lived there ; but of this we know nothing. Paul had it deeply fixed in his mind that Christ had raised him up specially to preach Him among the heathen ; though he may at first have understood this as meaning to preach him to the Jews living among the heathen and to the proselytes. Peter would seem to have been the first through whom God opened the door to the Gentiles proper. The three years mentioned by Paul in Galatians means three years from his conversion, or rather the third year. His object there is to show that he did not derive his commission from the apostles. It was the third year from his conversion, and after he had made an evangelistic itinerancy in Arabia, that he, after making his escape from Damascus in the way mentioned in Acts ix. 25 and 2 Cor. xi. 33, went to Jerusalem and had his first interview with the apostles, that is, with Peter and James, the others being absent from Jerusalem. He made the most of his brief opportunity there, preaching publicly and boldly, disputing with the Grecians, Hellenistic Jews. In these discussions he was too successful, and to save him from being murdered the disciples sent him to Tarsus. In Tarsus Paul appears to have remained a considerable time ; *some years ;* and of this period we have no account. We cannot doubt that he would avail himself of opportunities to make known Jesus as the Messiah among the Jews of that region. There might be an occasional visit to Antioch, which is easily accessible from Tarsus. He probably understood that before entering upon the great work of preaching Christ to the Gentiles, he would need to be formally set apart by the Church, and he was waiting for a call of this kind. Here was the trial of his patience. He burned to be engaged in his great work, but was taught by the Spirit that the times and seasons God hath put in His own power. We see in Moses, and in many other servants of God, how vitally important is this preparatory breaking-in, this overthrow of self, this realization of utter helplessness, this absolute surrender of everything into the hands of Christ. According to the best computations, nine years elapsed from the time of Paul's conversion to the time when he was set apart as a missionary to the Gentiles by the church at Antioch. To a man of his spirit, we can easily conceive how terribly trying this long delay would be. In the cherubim of Ezekiel and John we see the face of the ox conjoined with those of the lion, the eagle and the man. In the service of Christ, the patience of the ox must be conjoined with the boldness of the lion, and the sagacity and common-sense of the man must be combined with the heavenliness of the eagle. Like John, Paul became " a companion in tribulation, and in the kingdom and *patience* of Jesus Christ."

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

NAGPORE, 19TH APRIL.

SIR,—I think it may interest some of your readers to hear that the above place has been more than usually stirred during the last week by a visit from the Rev. Mr. Somerville of Glasgow, whose movements you will doubtless have followed more or less closely since his arrival in this country. During the three full days he spent with us he held eight meetings of one kind or another. Mr. Somerville arrived here on Tuesday last ; on Thursday he went over to Kamthi for two days. Before leaving he delivered a Lecture on "The Bible and how to read it," this in addition to the abovementioned meetings. The centre room of our Museum served on each occasion as the place of assembly. It is of a considerable size, and seemingly well adapted to sound.

The entire amalgamation of parties, resultant upon Mr. Somerville's visit was very pleasant to witness. For once, there were no Churchmen, no Presbyterians, no Methodists.

These appellations were all absorbed in the one comprehensive name of Christian.

Two of the meetings were specially for English-speaking Natives. Mr. Somerville reminded his audience on either occasion that Christianity was originally an Asiatic not a European religion, and that in asking Asiatics to partake of its benefits we were but asking them to share that which they had been the means of first imparting to us. One address, specially for children, was little more than a series of forcible anecdotes. His audience were most attentive throughout.

His other discourses, delivered at the Evangelistic meetings to mixed audience of Europeans, Eurasians and Natives, were all full of interest, abounding in metaphor and illustration,

From what I can gather, the less educated of those who heard him unanimously pronounced him " a splendid preacher." Those who are more inclined to criticise, while admitting his power of language, and richness of thought, consider that he employs the dramatic element too largely, and that he is not altogether free from " professional tricks." The main question after all is, what was the *result* of his visit ? That many were at the time impressed, some deeply moved, cannot be doubted. Let us hope that these effects will prove to have been not passing but permanent.

Mr. Somerville, junior, who manages the musical portion of the proceedings came out, he informed me, for the sake of his health, having been considered delicate for some time past. His opportunities of recruiting have not been many since his arrival in this country. He assured me that the harmonium which has accompanied them throughout has been a source of great anxiety to him, what with packing, unpacking and moving from place to place. Strange to say, it is at the present time in beautiful order. Mr. Somerville informed us, on Sunday evening, after his final address, that since his arrival in India he had held more than 340 meetings of various kinds ! This would be

an astounding fact were the man in question in the prime of life, how much more so in one who is advancing rapidly towards seventy.

I am,
Sir,
Your obediently,
C.

REQUESTS FOR PRAYER.

For a widow and orphans. "God has promised to be a Father to the fatherless and a Husband to the widow. There is one here who oppresses both the fatherless and widow. Pray that God frustrate his efforts."

Epitome of News.

Saturday, April 17.

—*Times of India :* "One of the questions of the day, and particularly in this city, is how to prevent your ghorawallahs, not from robbing a poor man of his beer, but a poor horse of his gram. The gallant officer, who has taken up the case of the management of horses in India, has also suggested a preventive policy which is as good as it is novel. He tells us in plain English that the only way to prevent the native servant from eating the horse's gram is to pollute it by getting the knight of the broom to sprinkle the gram with water. Certainly no holy and devout Moslem groom or Purdassee coachman would venture to risk his salvation by eating gram so poisoned."

—The Maharajah of Cashmere has consented to give a new hospital for the Medical Mission. Dr. Maxwell treated more than 2000 patients last year.

—The annual distribution of prizes to the girls of the Alexandra Institution took place on Wednesday afternoon at the Hermitage on Cumballa Hill. The Hon'ble Mr. Justice West presided, and a large number of ladies and gentlemen were present. After the Secretary had read the annual report, Mr. Justice West addressed the meeting at some length on the prosperous condition of the Institution and the advancement of education in this country. About 70 girls have attended the Institution this year.

—In the March number of the *Indian Economist*, just issued, it is announced that that paper is now the property of the Bengal Government.

Monday, April 19.

—*Times of India ;* Simla, 18th : "The inconclusive character of the Commissioners' report on the most important points is such as to render it difficult for the Government of India to restore him, it not being a clear acquittal, while those disposed to favour his case have ample grounds to support them. Several telegrams have passed between the Viceroy and Lord Salisbury, the former intimating the opinion of the Indian Government favouring a deposition, the latter favouring his restoration. The whole of the papers have been called for and despatched in time for the outgoing mail, and matters must remain in *statu quo* until we hear from home. It is believed that the restoration of the Gaekwar will result in the resignation of Lord Northbrook."

—The time-honoured crime, which Lord William Bentinck's Act abolished on the 4th of December 1829, is reported to have been repeated once more at a village near Lucknow. The suttee was the beloved wife of a Brahmin who died on the 4th instant, at Russulpore. As the lady—named [illegible]see—is said to have been urged on by her own [illegible]w, and her husband's relatives, the likelihood [illegible]t she was not a willing victim. On hearing [illegible]e intended sacrifice, the headmen of the village [illegible]d, it is said, to interfere, but on being threatened with the wrath of the gods and the curse of the [illegible]ithful Balasee, let the matter drop. If in this [illegible]ay they indirectly connived at the crime, they will, of course, have rendered themselves accessories to a murder. The village chowkeedar was the only functionary among them who showed a lively sense of the duty he owed the State, for he ran fourteen miles to the nearest thanna with information for the police. The subsequent details of the story are these :—Having bathed and dressed, the suttee went to the burning-place, accompanied by her relatives, and a number of low-caste Hindus who were in charge of the dead body. Wood being scarce the funeral pile was in part constructed of other fuel, which was heaped round the woman as she sat with the head of her deceased husband in her lap. The pile was then covered with straw; her nephew handed the suttee a lighted torch, and in a moment the whole mass was on fire. The chowkeedar and the policemen, when they arrived, found only a heap of ashes. About thirty persons, including the village headmen, and the woman's relatives, have been committed to the Sessions, on the charge of having been directly or indirectly guilty of murder. The case seems strong against the zealous and energetic nephew.

—*Times of India :* "By an oversight, some remarks which we are assured have no foundation in fact regarding the Rev. Messrs. Taylor and Shaw, were allowed to appear in a Bangalore news-letter published by us last week. Our correspondent appears to have been misinformed on the matters about which he wrote, and we therefore consider it to be our duty to take this opportunity of saying so."

—Correspondent of the same : "A few days ago a deputation on behalf of the Mazagon Protestant community, waited on Fr. Page, who is at present in temporary charge of St. Peter's Church, Mazagon, with a request to allow the Rev. C. D. Douglas, Vicar of All Saints', Derby, to preach at the church for a few occasions ; but the request, though expected to be complied with, was, without the least hesitation, refused, simply because the latter happened to be an Evangelical minister. This same minister, it must be observed, preached at the Girgaum, Holy Trinity (Sonapore), Christ Church (Byculla), and other places of worship, and will do so again at the former ones, on his return from Mahableshwur ; and yet he is not permitted to preach at St. Peter's Church, even at the earnest solicitation of the congregation of that church. One is an Evangelical and the other a Protestant minister ; and both teaching the truths of the Bible."

—*Christian Spectator :* "In Calcutta the good work goes on among the English-speaking population, especially in connection with the Methodists. It is proposed to erect a large chapel for the Methodist congregation. The Corinthian Theatre has been filled week after week on the Sunday evening, but the heat would be too oppressive to hold service there in the hot weather. Hence the desire to build a large chapel, that will seat 1200 or more persons ; and which might also serve for large public religious meetings, for which there is no good place in Calcutta. The cost of the new chapel is estimated at Rs. 65,000 or 75,000 ; but, judging by the response which has already been given to the appeal sent forth, and the earnest zeal of the members of the Methodist Church to do all they can, it is hoped that the money may be raised and the building finished in the course of the year. There seems to be a special readiness to hear on the part of the sailors in Calcutta. Very many have found peace in Christ, especially in connection with the Methodists and the Lal Bazar Baptist Church. At Lal Bazar, one evening lately, two or three sailors of different nationalities found the Saviour, and kneeling down, each in his own language cried to Him and praised Him for saving grace. The ladies who visit the sailors' lodging-houses in Lal Bazar are still always well received, and evidently much impression is produced. Men of many nations are met with, English, American, French, German, Italian, Spanish, Greek, Negroes—tracts are given to them, and they are urged to give their hearts to Christ. The sailors join in the hymns sung, and often listen with weeping to the words spoken to them, early religious impressions are revived, many of them are induced to attend the evening preaching, and not a few of them have found peace and joy in believing."

Tuesday, April 20.

—Cholera has broken out in Baroda city.

—Referring to the remarks recently made by Mr. Pedder regarding dustoor—"there is hardly any exaction to which ordinary natives will not submit, provided only that it is an illicit exaction ; they consider it a good investment to spend twelve annas in bribes, in order to evade a lawful demand of one rupee"—the *Daily News* says that the minute in which they appeared is perhaps the most outspoken document as to the standing difficulty of our administration of India, the corruptibility of the lower native officials, with its attendant evils of voluntary bribery or enforced payment of "dustoor," that has ever appeared in print.

—With regard to the recent mortality by cholera among pilgrims in Railway carriages, the *Delhi Gazette* says : "We believe it is not so much the crowding that generates disease and kills, as insufficient food or unsuitable or bad food. The pilgrims travel long distances without any break, and live for the time on parched grain, uncooked vegetables, unripe fruit, or filthy and unwholesome sweets. Large quantities of water are consumed under the terrible heat of an April sun. All this is followed by utter and painful exhaustion, collapse and death. The wonder is not that some die, but that so many escape death."

Bombay Gazette : "We understand that just before leaving Bombay the Bishop licensed "Altamont" on Cumballa Hill for the performance of Divine worship. "Altamont" is now occupied by one of the Judges of the High Court, and every Sunday morning at 7-30 service is performed in the large room of that bungalow. Circulars have been privately distributed on Malabar Hill, and therein it is stated that the Rev. F. [ather ?] Rivington will officiate at "Altamont" every Sunday morning. Very high ritual is, we hear, observed at "Altamont." The church on Cumballa Hill is open to all who choose to attend."

—There have been several fatal cases of cholera in Bombay within a few days.

—*Times :* "On Sunday last Mr. Henry Irving gave a dinner to a large number of theatrical friends, of whom Mr. Bateman was one, at the Pall Mall Restaurant. Mr. Irving's hospitality having been prolonged somewhat beyond the legal hour for closing licensed houses—about half past eleven o'clock—he was surprised by the appearance of a posse of police constables, headed by their superior officer, who rather unceremoniously required that the company should at once separate. Mr. Bateman, who was sitting upon Mr. Irving's right hand, being of a somewhat excitable temperament, protested in good set terms, at the same time offering his address card and those of several other gentlemen present to the chief officer, who is stated to have peremptorily replied that he wanted no cards, but that what he required was the immediate dispersal of the party. Mr. Bateman was excessively indignant, and having given expression to his feelings presently withdrew to the Westminster Club, of which he and several of the gentlemen present were members. At the Club the incident narrated formed the subject of animated discussion up to an advanced hour, when the company separated, Mr. Bateman returning to his residence at Rutland-gate. Rising at an early hour on Monday morning he was in the act of dressing, when he complained of an unusual pain in the region of the heart, and, complying with the advice of his family, he lay down upon his bed, where he remained throughout the day. In the evening Miss Isabel Bateman left her father's house to enact her *role* of Ophelia at the Lyceum Theatre, without the smallest apprehension of the serious nature of her father's illness. At 7 o'clock Mr. Bateman appeared to be in a calm sleep. Shortly after 9 o'clock he was discovered to be dead, and the medical man summoned on the instant pronounced that death must have occurred fully two hours previously. Intelligence of the sad event reached the theatre about 10 o'clock, but it was prudently considered desirable not to interrupt the performance, and Miss Bateman, while passionately declaiming upon the death of her fictitious parent Polonius, was happily ignorant of the death at the same moment of her own father."

—*Bombay Gazette :* We hear from Gwalior that a European, belonging to the Telegraph Department, committed suicide last week by shooting himself with a rifle at a bungalow on the Agra and Gwalior road.

—*Times of India :* We learn that a respectable Parsee of this city yesterday morning took a dose of hydrate of chloral, with a view to commit suicide. He now lies in a precarious state.

—Same : "As for the Toolsee scheme itself its enthusiastic acceptance by a unanimous Corporation proves once more that the world is for schemes or men that know how to wait. When some years ago the project was conceived, and at the cost of great labour and some money brought to maturity by Mr. Bapty and duly recommended to the bench of Justices, Mr. Ormiston, the omniscient, declared it would never do, and it was done for there and then by that declaration. But it was not fated so to die. Dr. Blaney engineered it until even Mr. Ormiston began to see that he had made a mistake, and now under the potent influence of Mr. Pedder it is accepted as about the best solution of a very difficult question."

Wednesday, April 21.

—We thankfully acknowledge receipt of the Indian Traveller's Guide for April, published at the *Bombay Gazette* office, price 8 annas.

—Three tigers having made their appearance near Titwala, 40 miles from Bombay, His Highness Ali Shah (Aga Khan's son) with others, went out there on Sunday and succeeded in shooting two, measuring 7 and 8 feet in length.

—*Bombay Gazette;* Allahabad, 20th: "Captain Playfair, Superintendent of the European Penitentiary, Hazaribagh, has been dismissed from his appointment by Sir Richard Temple and remanded to military duty. The charges are of a painful nature, and are now before Lord Napier. Captain Lillengston, of the Chota Nagpore Commission, takes over temporary charge of the Penitentiary and Jail.

"The latest news from Yarkund state that Mr. Shaw and Dr. Scully continue to be well treated. The latter's charitable dispensaries, one in the city and the other in Elchichara, are a great success. Within six weeks over six thousand patients attended, of whom one-third were women."

—Same: "Since the beginning of the month 28 cases of cholera have occurred in the city, of which 13 have proved fatal. The greatest number of cases has occurred in Camateepoora, where 17 cases have been reported."

"We learn that, immediately on the outbreak of cholera at Baroda, Dr. Seward, the Residency Surgeon, marched the infected people to a camp some miles distant from the city, and beyond Muckunpoora, Scindia's late residence. This measure was an excellent one and is expected to be attenced with the best results."

"Some strange news comes from Roorkee. A correspondent writes as follows:—Roorkee is in the hands of the revivalists. Besides the church there are several houses where public services are regularly held. One of the young engineers that passed out of the College lately with distinguished credit and took every prize in his term, is resigning the Government service and intends joining a missionary society. There are signs making themselves manifest of others following his example, and it is a fact that recently on the occasion of the visit of the Rev. Knowles to this station, in connection with the Total Abstinence movement, a few young lads of the College, who did not know the taste of alcohol, were allowed to swear themselves to total abstinence. The Gaiety company is succumbing to the all-pervading influence; for the house next to that in which their rehearsals are held is now devoted to the purpose of religious meetings and prayers, and the choruses, &c., in the former have often been hushed into silence by the louder and more vigorous strains from the adjoining house. In fact, the evening air at Roorkee resounds with the noise of hymns."

—*Times of India;* Simla, April 20th: "There was a special Council yesterday afternoon, when the Gaekwar's case was finally decided. No further reference to the Home Government is necessary. It is reported in reliable quarters that the Gaekwar is to be deposed. Sir Richard Meade is to conduct the Baroda Administration aided by a Native Prime Minister."

Thursday, April 22.

—A *subedar* of the 35th M. N. I. left the train at Dhond, and was subsequently found dead at a neighbouring village. He had money and valuables with him, and it is supposed he has been murdered.

—The *Indian Statesman* publishes this under the head of Madras: "The extraordinary conversion of a Brahmin condemned to death for a brutal murder forms the subject of a narrative written by Mr. Mawbey, of the London Society's Mission in Madras. Mr. Mawbey says that, previous to his conviction, this "atrocious" murderer was a stranger to Christian truth. However, after that event, and whilst awaiting his fate in jail, he was communicated with personally, as also "through the post." The result was that on the 25th November last—three days before his execution, the Brahmin was baptized by Mr. Mawbey in jail. But as it has unfortunately been published in the Mission's annual report, the Madras papers have thought it right to throw an entirely new and rather disagreeable light on the case. Not the slightest blame, however, attaches to Mr. Mawbey, who only faithfully discharged his duty. The real missionary in the case—the gentleman who converted the Brahmin "by post," and who visited him in jail immediately after his conviction—was Mr. F. R. H. Sharp, C. S., the judge who had actually condemned him to death! The Madras Government very properly inquired into the matter; and Mr. Sharp, though he saved the Brahmin, lost his acting judgeship in the Cuddapah district."

We published the facts of this matter some weeks ago.

—The three leading religious denominations of America, the Methodists, Baptists and Presbyterians, have very nearly 5,400,000 communicants.

—*On Guard* for April gives the present number of total atstainers in the Army in India at 6,410.

Friday, April 23.

—Deaths last week, 425.

—Colonel R. Phayre, C. B., Staff Corps, Aide-de-Camp to the Queen, is appointed to the Brigade Staff with the rank of Brigadier-General, vice Brigadier-General Woollcombe, deceased.

—Mr. Helm, Manager of the Bombay United Spinning and Weaving Company, was examined before the Bombay Factory Commission on Wednesday. He said: "I think it will be a very good thing if the children get education. For two reasons, because it would improve them both physically and intellectually. It will increase their intelligence and diminish the amount of physical labour. I think it is a good thing to carry out the system of education. The mill owners themselves must bear the cost of the education of those employed in the mills. Children are very willing to come to be educated and to attend the school. All the children employed in the mill with which I am connected attend the school beyond the premises for two hours alternately. Nothing is deducted from their pay for the hours during which they attend instruction. The education system has been carried on in the mill that I am connected with for the last twelve months. The children are improving. They certainly are able to work better if they receive education. I should think there ought to be a legal enforcement in all the schools of labour. There are no fixed rules for working days in the mills. There are no regular holidays except the native holidays. On Parsee and Mahomedan holidays we never stop the work. It is only for the Hindu holidays that we stop the work. I think we do not allow above ten holidays a year, the number of hands are so few. All the hands employed in my mill are engaged for piece work, and consequently are not paid for holidays. If they absent themselves without leave we deduct two days' pay for every day they stop away, and those who are absent with leave the pay for that day is only deducted. I think it is necessary that the mills should be closed on Sundays, because there is no time properly to overhaul the machinery. They are only paid for what they work—all piece work. I think the mill-owners only would object most to this arrangement of closing on Sundays. I do not consider one Sunday in the month will be enough. Working two Sundays and stopping two Sundays—I don't think even this is enough. I consider that they should work the whole six days in the week. They must work till 4 on Saturday. They can clean the machinery for the remaining two hours."

—*Overland Mail*, April 2nd: The Secretary of State for India has appointed Mr. G. M. Minchin, M.A., to be Professor of Mathematics at Coopers' Hill College.

The election for Bridport has terminated in the return of Mr. Ralli, the Liberal candidate.

A terrible earthquake has been experienced in Mexico, which has entirely swallowed up the town of St. Cristobal, and caused great destruction, with many deaths.

Great floods are reported from the Delaware river, which have caused an immense destruction of property.

Obituary of the Week.—Sur. Maj. D. Stewart, M.D., Ben. Ret.; Lieut.-Col. T. Timbrell, C.B., Ben. Art. Ret.; Maj. J. Craigie, Ben. Ret.; Maj. Gen. C. J. Bradley, Mad. Ret.; Capt. C. W. Gabb, Bo. Cav.; John Martin, M. P.; Lord Westbury; Vice Admiral Aldridge; Capt. W. H. Annesley, R. N.; Gen. Sir J. Cheape, G. C. B.; Lieut.-Col. C. E. Conyers, Rear Admiral H. Need; R. Reid, M.P.; J. W. Russell, late M.P.; Sir Rowland Errington; W. Olpherts, J.P. for Armagh; Archdeacon Stanton; Lady Sarah Des Vœux; the Hon. Diana Ponsonby.

—*Bombay Gazette*: "We publish in another column the first of the *Times'* leaders on the Baroda trial, and an article on the same subject from the *Pall Mall Gazette*. The articles are only interesting because they explain the strange conduct of the English Press in prejudging the case. It appears that a telegram had been published in England stating that "the Commissioners could not agree upon a verdict;" and the writers in the *Times* and the *Pall Mall*, it will be seen, were eager to find reasons for agreeing with the Commissioners. The fact that the Gaekwar has been condemned by the Commissioners upsets, therefore, all the arguments of the English Press."

—Cholera is not on the increase in Bombay.

—Madras paper: "At an inquest held at Perambore on the body of White, whose death by drowning we reported on Tuesday, the evidence went to show that the man was of unsound mind, and the jury found a verdict accordingly."

Selections.

PRICKED BUBBLES.

BY PROF. S. C. BARTLETT, D. D.

How many a boastful argument collapses when its foundation "facts" are examined. Many recent and notable instances are at hand.

The noted English book, "Supernatural Revelation," was heralded across the waters as a marvel of "wide and accurate scholarship," "scholarly criticism," excellent candour," and "perfect impartiality." It was unanswerable. The last defences of the Gospel were to go down hopelessly before it. But even before it could be reprinted here, the gas is rapidly oozing out of this bladder. Dr. Fisher, of New Haven, has made grievous rents on the "candour" and "impartiality" side; while in England Dr. Lightfoot, besides dealing still more damaging cuts in the same region, has opened huge seams in its "wide and accurate scholarship." He shows, for example, how a passage from Irenæus, of important bearing on the date of the fourth gospel, is persistently mistranslated, and a passage from Origen, also affecting questions of early date, is perverted in the same way. The errors in translation are obvious to very moderate Greek scholarship; and, in Dr. Lightfoot's words (*Contemporary Review*, Dec. 1874), "in both cases an elaborate argument is wrecked on this rock of grammar." He follows up this writer through other mistranslations of the Greek, the Latin and the German. He tracks him through samples of his misapprehensions, under-statements, unfair statements, mis-statements, and even mis-quotations of opposing arguments and positions, and his fallacies of references, until it would appear, as Dr. Lightfoot suggests, that the reviewers must have had a different book in their hands. He will give further examination, however, to this work, which he does not hesitate to call "a handbook of the critical fallacies of the modern destructive school."

Another book that will probably be pushed into a wide circulation well deserves a similar dissection. We refer to Draper's "History of the Conflict of Science and Religion." It contains much that is bright and graphic. But its ideal of "religion" is as much like the reality as a monkey is like a man, and many of its pictures of events are in the same style of portraiture. It would require a larger volume than itself, fairly to set right all its ingenious misrepresentations.

A third volume of a very different spirit, a highly religious book, equally breaks down in certain fundamental statements. We refer to Dr. Bushnell's "Forgiveness and Law." Its collapse when it comes in contact with Scripture texts is obvious and fatal. We opened this book with special interest to see whether eight years might not have opened the author's eyes to the palpable errors of his statements concerning the Scripture declarations. But to our surprise they are even aggravated in this last volume. We can give specimens now only in one line, and that briefly.

Thus while he maintains that Christ's work was wrought to bring men to repentance and righteousness, (as we all hold) he denies that it had any influence in also making it consistent for God to forgive the sinner on repentance. He thus finds it necessary to deny "justification." To do this, he found it necessary to deny that the Hebrew and Greek verbs translated "justify" have a *forensic* or *judicial* meaning (pronounce righteous, acquit or clear) and to assert only a *moral* meaning (make righteous, i. e., infuse the quality of holiness). This is a simple question, not of theory, but of fact. One can therefore scarcely believe his eyes when he reads (p. 180), "It is the sense of our Scripture that these words are to have a moral, *never* a forensic or judicial significance. . . In the Old Testament there may be sometimes a semblance of judicial meaning in the translations of the verb, but *the semblance even is commonly doubtful.*" (The italics are ours.

What now will the reader say to these specimens of the Old Testament? "He that justifieth the wicked, and he that condemnth the just, even they both are an abomination to the Lord" (Prov. xvii. 15. Which justify the wicked for reward," etc. (Is. v 23.) They [the judges] shall justify the righteous and condemn the wicked" (Deut. xxv. 1.) "I will not justify the wicked" (Ex. xxiii. 7) "Judge thy servants, condemning the wicked. . . . and justifying the righteous" (1 Kings, viii. 32)

See also Job ix. 20, xiii. 18, Is. li. 4; cxliii. 2. Is there some "semblance" of the forensic meaning here? In fact Wieseler declares that there are but two passages in the Old Testament where the Hebrew word has a different meaning.

In the New Testament the case is still stronger. And while Dr. Bushnell asserts that the word never has any other than the "moral" meaning here, such a scholar as Dr. Schaff says that of forty instances (the whole number) "there is to my knowledge no passage in the New Testament where it (*dikaioo*) means to make just or to lead to righteousness," i. e, where it has the "moral" meaning. Take, as overwhelming refutations of Dr. Bushnell's position, those instances where God himself is "justified." "That thou [God] mightest be "justified" in thy sayings" (Rom. iii. 4). "All the people justified God" (Luke vii. 29). "Wisdom is justified of her children" (Matt. xi. 19). Manifest in the flesh, justified in the Spirit" (1 Tim. iii. 16). Can God, Christ, and God's "Wisdom" be *made* righteous or be led to righteousness? The very question is preposterous. Take many other such unequivocal passages as Luke xvi. 15, "Ye are they which justiify yourselves before men, but God knoweth the heart." We repeat it, in all the forty instances the word naturally admits the forensic meaning, and in eveay test case it certainly has it.

These are but specimens of the mode in which the assertions and theories of this scheming but interesting writer are "wrecked on the rock" of exegesis. We should like to follow him in other lines and instances, as where he metamophoses Christ's statement that the Son of Man came "to give his life a ransom for [*anti*, instead of] many," thus: "to offer up my life as the quickening power of unbought life in you." Was there ever such a linguistic somerset? Yes, in the same book.—*Chicago Advance*

THE CALL TO SELF-EXAMINATION.

Mr. Moody took for his text, "Where art thou?"—Genesis iii. 9.

This was the first question put to man after his fall. As I said the other night, Adam would have gone up and down Eden crying out "My God, my God, where art Thou?" But God took the place of the seeker. God came down, and indeed you hear His voice ringing and echoing through the Garden of Eden, "Adam, where art thou?" It was the voice of grace, it was the voice of love, it was a loving God seeking after His lost one. "Adam, where art thou?" Six thousand years have rolled away, and yet this text has come rolling on down the ages. I doubt whether there has been any one of Adam's sons who has not heard this text at some period or other of his life—sometimes in the midnight hour stealing over—"Where am I? Who am I? Where am I going? and what is going to be the end of this?" I think it is well for a man to pause and ask himself that question; and will you do it to-night, my friends? I do not ask you where you are in the sight of your neighbours; I do not ask you where you are in the sight of your friends; I do not ask you where you are in the sight of the community in which you live. It is of very little account where we are in the sight of one another, it is of very little account what men think of us; but it is of vast importance what God thinks of us—it is of vast importance to know where men are in the sight of God; and that is the question to-night. It was the first question put to man after his fall. It was a very small audience that God had—Adam and his wife, and God was the preacher. Adam, like a great many of us, in fact like the whole of the human race, thought he could hide from God. "After he had fallen he went away and hid." Many and many a one here to-night in this hall, undoubtedly has the same thought. He thinks that his life is hid; he thinks that God does not know anything about him, that God's eye is not upon him. But my friends, God knows all about him; God knows our [illegible] a great deal better than we do; God's eye is upon us from our earliest childhood up. By day [illegible] night God's eye is bent upon every one in this [illegible] and now, my friends, I would just ask you to [illegible]selves, "Where am I?" Ah! "where art [illegible] wish I could get this audience just to stop [illegible]tes and think. That is just what the devil [illegible] want you to do. Think, my friends, think. [illegible]t to divide this audience into three classes, and [illegible] it is a proper division. There are just three [illegible]s here to-night. The first class are those that are [illegible]ians or professing Christians; and the second [illegible] those that have wandered from God, and are [illegible]at the Bible calls backsliders; and the last class [illegible]re those that never have been saved.

THE CURSE OF CHRISTIANITY.

1. [illegible]ow, would the Christians here to-night in this [illegible]all each one just take that question home. I do not [illegible]ean to stand here and say that I am on a higher plat[illegible]rm than the rest of you, or that I do not mean to [illegible]ply this question to myself; but it is good for Chris[illegible]ians to stop sometimes and ask, "Where am I in the [illegible]ght of God? What am I doing? Is my life here as [illegible]t should be in the community I live in? Am I a [illegible]ard's grave. How many fathers and mothers are there in London—yes, praying Christians too—whose children are wandering away while they are slumbering and sleeping? Is it not time that the Church of God should wake up and come to the help of the Lord as one man, and strive to beat back those dark waves of death that roll through our streets, bearing upon their bosom the noblest young men we have? Oh, my God, wake up the Church! And let us trim our lights and go forth and work for the kingdom of God.

THE GOSPEL TAKING A FRESH START.

My friends, I believe there has never been a time, in our day at least, when work for Christ was more needed than at present. I do not believe there ever was in your day and mine a time when the Spirit of God was more poured out upon the world. There is not a part of Christendom where the work is not being carried on, and it looks very much as if the glad tidings were just going to take as it were a fresh start and go round the globe. It is time for you Christians here in London to rise as one man. You live at the very centre of the world, and if London is moved the world is moved. May the London Christians come up as one man. Thank God you are here to-night, and may God fire up every heart. It is not only brains that are wanted, but the heart on fire, and when the heart is on fire and filled with the Holy Spirit, and with the love of God, then God can use us and work through us.

light in this dark world?" Now Christ says, "Ye are My witnesses." Christ was the Light of the world, and the world would not have the true Light; the world rose up and put out the Light, and now Christ says, "I leave you down here to testify here of Me; I leave you down here as My witnesses." That is what the apostle meant when he said that Christians are to be living epistles, known and read of all men. I will venture to say that if I just ask those who profess to be Christians, those that really are Christians—to rise in this hall, and by that act say, "I am on the Lord's side," there would not be many of you who would be with me; there would be many of you who would say, "I do not think it is right to have it put in that way." But Paul tells us to be ready to give a reason for the hope that is within us. I do not have much hope of there being a reformation until we get a division between the Church and the world. If a man is for God, let him say so. If a man is for God, let him come out and be on God's side; and if he is for the world, let him be in the world. This serving God and the world at the same time—this being on both sides at the same time—is just the curse of Christianity at the present time. It retards the progress of Christianity more than any other thing. "If any man will be My disciple, let him take up his cross and come after Me." And in another place He says, "Let him take up his cross daily and follow Me." Now, what does London want?

THE QUESTION OF A DUBLIN MAN.

I see a man on this platform—I do not know if he remembers it—but when I was here in 1867 there was a merchant who came over from Dublin, and was talking with this business man in London; and as I happened to look in, this business man in London introduced me to the man from Dublin. The Dublin man said to the London man, alluding to me, "Is this young man all O O?" Said the London man, "What do you mean by O O?" Said the Dublin man, "Is he Out-and-Out for Christ?" I tell you it burned down into my soul. This friend said I was a little ashamed, but I thought I was not, though I was a young man then. It means a good deal to be O O for Christ, but that is what all Christians ought to be, and their influence would be felt in this city very soon, if men who are on the Lord's side would come out and take their stand, and lift up their voices in season and out of season.

Professed child of God, where art thou? Now take it home with you; take it to heart to-night; ask, Where am I? There are a great many in the Church who make one profession, and that is about all you hear of them; and when they come to die you have to go and hunt up some musty old church records, to know whether they were Christians or not. God won't do that. I have an idea that when Daniel died, all the men in Babylon knew whom he served. There was no need for them to hunt up old books. His life told his story. What we want is men with a little courage to stand up for Christ. When Christianity wakes up, and every child that belongs to the Lord is willing to speak for Him, is willing to work for Him, and, if need be, willing to die for Him, then Christianity will advance, and we shall see the work of the Lord prosper. There is one thing which I fear more than anything else, and that is the dead cold formalism of the Church of God. Talk about the *isms!* Put them altogether, and I do not fear them so much as dead, cold formalism. Talk about the false *isms!* There is none so dangerous as this dead cold formalism which has come right into the heart of the Church. There are so many of us just sleeping and slumbering while souls all around are perishing.

AN AMERICAN ANECDOTE.

There was a little story going the round of the American press that made a great impression upon me as a father. A father took his little child out into the field one Sabbath, and he lay down under a beautiful shady tree, it being a hot day. The little child ran about gathering wild flowers and little blades of grass, and coming to its father and saying, "Pretty! pretty!" At last the father fell asleep, and while he was sleeping, the little child wandered away. When he awoke, his first thought was, "Where is my child?" He looked all around, but he could not see him. He shouted at the top of his voice, and all he heard was the echo of his own voice. Running to a little hill, he looked around and shouted again, but all he heard was the echo of his own voice. No response! Then going to a precipice at some distance, he looked down, and there upon the rocks and briers, he saw the mangled form of his loved child. He rushed to the spot, took up the lifeless corpse and hugged it to his bosom, and accused himself of being the murderer of his own child. While he was sleeping his child had wandered over the precipice. I thought as I heard that, what a picture of the Church of God! How many fathers and mothers, how many Christian men are sleeping now while their children wander over the terrible precipice a thousand times worse than that precipice, right into the bottomless pit of hell. Father, where is your boy to-night? It may be just out here in some public-house; it may be reeling through the streets of London, drunk; it may be pressing on down to a drunkard's grave. How many fathers and mothers are there

Miscellany.

—Chicago, *Advance*:

For seventeen years these noon-day meetings have been continued at the rooms of the Young Men's Christian Association in this city. Beginning in the great revival of 1850, these gatherings have been characterized with its spirit of faith and devotion to Christian work. This has been from the first a meeting where denominational lines are forgotten, and Christians of various names, but with a common love, are found of one accord in one place. For the past few years the hour each Saturday has been devoted to the Sunday school lesson. These are attended by superindents and teachers not only from all parts of the city, but also from suburbans towns. Among those always present are some of our most active and successful business men, and indeed it is mainly from this class of business men that the meeting is made up through the week, The average attendance this winter is about two hundred, while the Saturday gathering often numbers more than a thousand.

D. L. Moody when at home is a constant attendant, and by his example and untiring enthusiasm contributed largely to their usefulness. And although now so engrossed by his great mission abroad, he does not lose his interest in these meetings, as frequent reference in his home letters testify. B. F. Jacobs, who was one of the active workers and most successful advocates of the U. S. Christian Commission in the West during the war, is usually to be found here, and his words, especially in exposition of the Sabbath lesson, are suggestive and helpful. Major D. W. Whittle, who has lately laid aside his extensive business interests and Sabbath school work in this city, to devote all his energies to the labours of an evangelist, is always at these meetings when in the city, and brings cheering information from the scenes of his labours. The clergymen of the city and vicinity add very much to the interest of the Saturday meetings, and probably there is no gathering in the West, if indeed in the country, where their earnest appeals could reach the ears and touch the hearts of so many devoted Christian workers as they meet here from week to week. During and since the Week of Prayer there have been many individual requests for prayer. Many wonderful and precious testimonies are given of answers which have followed prayer. Mr. J. H. Cole, the Chairman of the Committee in charge, receives letters from all parts of the country containing requests for prayer.

—*Christian*, March 18; Moody and Sankey in London:

Friday evening brought another vast gathering to the Agricultural Hall. It was perhaps the best and most practical of any of the meetings of the week. A strange feeling of solemnity and prayerfulness pervaded the meeting, and an awe seemed to rest on the entire assembly.

After the singing of the hymn, "God loved the world of sinners lost," Rev. A. G. Brown prayed fervently and beseechingly for a present blessing on the truth to be spoken and sung. Mr. Sankey then sang to the hushed assembly, "Jesus of Nazareth passeth by." Mr. Moody's text was, "Seek ye the Lord while He may be found, call ye upon Him while He is near." It was a most urgent and affectionate appeal to sinners not to delay the great question of salvation. He contrasted strongly the eagerness with which men seek for wealth and wordly honour, and the careless indifference that prevails respecting the salvation of the soul. He drew a vivid picture of the danger of delay, and entreated those who felt their need of a Saviour to seek Him now. In contrast to the in-

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difference shown by many respecting their own and their friends' salvation, Mr. Moody told of a mother, living in London, and who was then sitting before him with her son by her side, who was so anxious about the conversion of her two boys that she went all the way to Dundee, in the north of Scotland, to the meetings being held there, in the hope that they might be brought to the Saviour. Her hopes were realized, and she came to Mr. Moody the other day, when he was in London, to thank him for the solicitude he had shown towards her second boy, and to tell him that he had lately been taken home. What a striking rebuke to parents, many of whom, in these days, seem careful to secure for their children almost anything before *the* most important thing of all—salvation.

At the termination of the address, Mr. Sankey sang "Almost persuaded" in a very touching and effective manner. The first meeting being closed, Mr. Moody invited all the Christians who wished to see the work go on, and all those who were anxious to be saved, to gather in the body of the hall. The galleries were cleared after some delay, and those that remained almost filled the immense area of the building. Then came the sifting time. Mr. Moody asked those who were anxious and desired special prayer to kneel while the Christians continued in prayer in a sitting posture. A good many knelt, though, we believe, in consequence of the arrangement of the seats, this was in most case a matter of great difficulty. Subsequently, the inquiry-room (St. Mary's Hall) was used for those who wished to be spoken with, while a great proportion of the meeting continued for some time in prayer and praise. It was felt to be a very solemn hour, and fraught with blessing to many souls. We have heard of some interesting cases of apparent conversion, especially among young men. The number of young men in Islington is exceedingly large, as it is situated at a convenient distance from the city, and it has been noticed that this class has greatly preponderated in the attendance at the meetings during the week.

It seems almost like trifling with the occasion to occupy our columns with a description of the outward characteristics of the scene that presented itself in the Agricultural Hall on Sunday afternoon and evening. And yet there is something very impressive even in the sight of such a vast collection of human souls, each of them having such possibilities for good and evil.

The immense building was nearly filled with women in the afternoon. After Mr. Sankey had sung "The Ninety and Nine" with much force and tenderness of feeling, Mr. Moody read and briefly expounded the 51st Psalm, of which he made a very personal application. Mr. Moody then addressed the great audience from the first question addressed to man after the fall, "Where art thou?" speaking in turn to the Christians, the backsliders, and the unsaved. The after-meeting was a very hallowed time, and many flocked into the inquiry-room.

At the evening meeting for men the hall was crowded to the utmost, and the meeting was almost a repetition of that of the afternoon. The power of God was manifestly present to carry home the truth.

The meetings this week in the Agricultural Hall, from Tuesday to Friday inclusive, are at three and eight o'clock, admission by ticket only, which may be obtained at the places advertised. As the afternoon's discourse will be repeated in the evening, it is hoped that different audiences will be reached at each service. The noon meetings continue to be held in Exeter Hall each day from twelve to one o'clock.

The comments of the secular press have been very fair and respectful, and there has been no disposition shown to be censorious or even hypercritical. The orderly conduct of the services, though attended by such vast crowds, has disarmed hostile criticism, and the press has contented itself with giving sketches of the crowds, the speaker, and the singer.

Workers' meeting on Sunday morning.

In the north and north-east, as early as 6-30 a.m. the streets were sprinkled with a large number of Christians, all wending to one point. There was additional proof that these were indeed hungering and thirsting after righteousness, inasmuch as at that hour no trains, trams, or omnibuses were available; and many, accustomed to an hour or two of extra rest on Sunday morning, forgot their need of it, and were seated by seven o'clock in the large and rather cold hall, waiting, and singing, and praising God. So novel was the scene, than the residents in the locality gazed out of the windows to see what was the meaning of this eager, anxious throng, at a time when London is, if ever, silent. The hall itself was full, and the platform also, ministers who were during the day to feed their own flocks, drinking in the tender stirring words based on the passage, "They that be wise shall shine as the firmament." The privilege of service, and the power of sympathy, were two of the points enforced by Mr. Moody, and riveted on the minds of his hearers by illustrations of the most touching kind, and the whole heart of the large congregation found relief and expression in Mr. Sankey's solo, "Here am I, send me, send me." The preaching and Sunday-school meeting of those present yesterday must, we are convinced, have been a more hopeful, holy, powerful service than heretofore.

—*N. Y. Observer:* The Fulton Street prayer meeting is at present laden with requests. Never, in all its history, was such a tide poured in as at present At one meeting some weeks ago, over one hundred were presented at one time. And one of the most cheering features in the case is, that not only is prayer answered in individual cases, but the Spirit is poured out more and more largely on Churches in answer to prayer.

TELEGRAPHIC NEWS.

London, 15*th April*: The Budget Returns for the financial year ending March 31st, 1875, show a gross revenue of £75,685,000 sterling. The expenditure amounts to £75,268,000, thus giving a surplus of £417,000.—Sir Stafford Northcote proposes to apportion £357,000 of this surplus for a re-adjustment of Brewers' Licenses, Stamps and Taxes.

16*th*: In the House of Commons, last night, Mr. Disraeli stated, in reply to Mr. Hankey, that he apprehended that H. R. H. the Prince of Wales would not visit India as the Representative of Her Majesty.—Obituary: Colonel W. A. Middleton.—In the House of Commons, yesterday, there was held s protracted and excited debate on the motion of Mr. Disraeli, to reject the petition of Prettlewell (*sic*) accusing the Judges on the late Tichborne trial of unfairness and demanding their impeachment. The petition was rejected. Mr. Bright condemned the agitation and tactics of Dr. Kenealy, requesting him to substantiate his charges against the Judges.

17*th*: In the House of Commons last night Mr. Disraeli proposed that the motion to summon the printers of the *Times* and the *Daily News* to the bar of the House should be annulled. This proposal was duly voted.—The debate on Dr. Kenealy's motion *re* the Tichborne trial has been resumed.—In the House of Lords, last night, the Bill which has been substituted for the recently abandoned Judicature Bill was read for a second time. The question of Appellate jurisdiction was however reserved until 1876, and in the interim an intermediate Court of Appeal has been created.—Germany has sent a second note to Belgium in which she disclaims any interference with the press.—The Prussian Parliament has voted the abrogation of the privileges of Catholics.

19*th*: The Emperor of Germany has written a cordial letter to the King of Italy respecting his recent interview with the Emperor of Austria at Venice, in which he expresses his hope that this interview will be the means of strengthening the friendship between Austria and Italy.—The note from Germany to Belgium states that the present International Law is inadequate for mutual protection, and declares that Germany is engaged in remedying the defects in legislation, and suggests that Belgium should do the same.

20*th*: Both Russia and Austria have agreed to support the policy of Germany as expressed in the note addressed by the latter to Belgium.—In the House of Lords last night Lord Derby, in reply to Lord Russel, stated that the note from Germany to Belgium was couched in very friendly terms, and had been communicated to other Powers. Though England had not been formally consulted, his lordship considered that there was no ground for uneasiness.—In the House of Commons, Dr. Kenealy's motion on the subject of the Tichborne trial has been fixed by agreement for Friday next.

21*st*: A long debate was held in the House of Commons last night, on a motion by Lord Elcho, that the present organization of the Army is unsatisfactory and calculated to cause apprehension. Mr. Gathorne Hardy made a speech in which he repeated his desire to give Lord Cardwell's scheme the fullest trial, and stated that he was unprepared to take any step to reverse it. Though he admitted the necessity of thoroughly re-organizing the Reserves, he emphatically asserted that Lord Elcho's views were those of a pessimist. The motion was ultimately withdrawn.—Sir George Campbell has been elected for Kircaldy by a large majority.—At a meeting of South Wales colliers, thrown out of employment by the existing lock-out, it was resolved to insist upon settlement by arbitration.—The intelligence that was received from Berlin yesterday affirming that Russia and Austria had agreed to support the policy of Germany, as expressed in her note to Belgium, has since been contradicted.—The following appointments and promotions have been gazstted in the Royal Engineers:—Colonel J. S. Trevor to be Colonel; Brevet promotions: Major-General Sir Richard Strachey, C.S.I., to be Lieutenant-General, and Colonel M. K. Kennedy to be Major-General.

Honykong, 21*st*: Mr. Wade, British Minister at Pekiu, has obtained passports for two English officials to proceed to Yunnan in order to investigate the circumstances connected with the murder of Mr. Margary.

London, 22*nd*: A Chinese Commission, of inferior rank, has been appointed to investigate matters in connection with the failure of the Yunnan Expedition and the murder of Mr. Margary.—Obituary: General M. Barlow

PASSENGERS SAILED.

Per P. and O. Str *Delhi*, 19*th*:

For Southampton.—Captain and Mrs. Heywood and two children, Mr. Wood and child, Mr. Ribbins and two children, the Hon'ble Mr. G. O'Callaghan, Mr. W. Brereton, and twenty-six passengers from Australia.

For Brindisi—Mr. W. H. Clarke, Major Bonus, R. E., Mr. and Mrs. Mangles, Mr. R. S. Hills, Mr W. J. B st, Colonel Church, Baron Diergardt, Dr Lischke, Col. and Mrs Blakeney, Mr. Hindmarsh, Mr. G P. Melitus, Mr. R. D. Ellison, Mr. W. R. Barker, and Captain F. N. Chalmers.

For Venice.—Mr. H S Cotton, Mr. Trevor Grant, Mr. W. L. Winger, Mr. R. N. Bevereidge, Captain Strahan and child, Mr. and Mrs S. Saladen and child, Mr. Bruce Lane, Major Hewetson, Mr. J. B. Stort, Lieut.-Col. Robertson, Mr. Overbeck, Colonel Day, Mr. A. B Fisher, and Mr Bainbridge.

For Gibraltar.—Dr. and Mrs Lancashe and infant, Dr. and Mrs. Navano and child, and Miss Coriya.

For Aden.—Mr. J. Randolf.

Per Str. *Juno*, 20*th*:

For Trieste.—Major Steward, Captain Warner, Mrs. G. G. Geffert and two infants, Dr. and Mrs. Spencer, Mrs. Nicholson, Mr. and Mrs. David Ross, Lieut Hazel, R N, Mrs. Fanny Hart, Mrs. Schwart, Mrs. M. Pillari, and Mrs Geffert.

For Port Said.—One deck passenger.

For Suez.—Mr. G. Davidson, Mr. and Mrs. Davidson and boy, Mr. Horsenberg, and Mr. G. Martinolich.

PASSENGERS ARRIVED.

Per P. and O Str. *Zambesi*, 22*nd*:

From Southampton.—Colonel R. Cadell, R. A.

From Brindisi—Colonel Duff.

From Venice.—Mr P. Jourdan, Colonel C. C. G. Ross, and Colonel W. A. Park.

From Port Said.—Mr. Ludwig.

From Suez.—Mr. L. Cohn.

Domestic Occurrences.

BIRTH.

BURGESS—March 19th, at 22, Seton Place, Edinburgh, the wife of J. Burgess, Esq., Archæological Surveyor, Western India, of a daughter.

MARRIAGES.

HUGHES—ASHBURNER—April 15th, at St. Mary's Church, Poona, by the Rev. G. A. F. Watson, M.A., Charles Frederick Hughes, Captain, Bombay Staff Corps, to Elizabeth Forbes, second daughter of Colonel G. E. Ashburner, of the Bombay Army.

BELL—CLARK—April 17th, at the Cathedral, Bombay, by the Rev. W. Maule, Captain J. G. Bell, to Louisa Lancaster, third daughter of Colonel A. C. Clark.

COCKBOURN—BUHRER—At Kotagherry, on the 13th April, by the Rev. G. English, Chaplain of Coonoor, D. Cockbourn, Esq., to Emily, eldest surviving daughter of the Rev. J. A. Buhrer, of the Basel Evangelical Mission.

DEATHS.

RUELBERG—April 18th, at Malabar Hill, Anna, wife of Oscar H Ruelberg, Esq., aged 22 years.

VAUTIN—April 16th, at Baroda, of fever, Florence Lillian, the only child of H. C. Vautin, Esq., Supervisor, P. W. D., aged 2 months and 10 days.

COWAN—April 20th, at Grant Buildings, Colaba, the daughter of Mr. Cowan, aged 22 months.

TURTON—April 20th, at Aurungabad, Thomas Heathcote St. Clair, son of Lieut.-Colonel T. T. Turton, Hyderabad Contingent, aged 1 year and 9 months.

Advertisements.

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